

2001-Hollyhock-Retreat-02 - A Deeper Understanding of the Pain-Body and the “Little Me” - Hollyhock Retreat 2001- 352x256 - 2 of 5

[Speaker 1] (2:46 - 37:47)

We talked about space, giving space to whatever experience you have right now, and of course during this weekend. To give it space, that's what we called it last night. Without space, you're in a reactive relationship with your life experiences.

The reactive relationship with your life experiences really is the ego, the me. It needs to be in a reactive relationship, personalize everything. How does this experience fit into my story?

Do I even want it in my story? And a lot of the time, experiences happen to me, inner as feelings, emotions, outer conditions, situations, people and what they do or fail to do. I don't fit in with how the story should be going of me.

And that's the reaction. This should not be happening. And life is full of those things that shouldn't be happening and don't fit in.

They're not in the script that I had planned. And life is the strange tendency to throw up these things that you would rather not have in the story of me. Then when it happens, the me reacts and contracts, an attempt to eject it from the story, but you can't, it's there, it's happening.

So there's no space, there's immediate reaction to the experience, no spaciousness around it. Now the spaciousness around it, what is that? It's a simple thing like not naming the experience.

That's a compulsion. Not going around continuously naming what's going on here. And that is also an attempt of the egoic self to control what's happening, because if I can name it, at least I can have some control over it, even if I name it as awful, dreadful, I mean, some way I'm controlling it, still it's a delusion.

And this is a good space and setting for learning not to name. It begins with a simple thing. You're having the experience of looking at a flower and there's space around the perception, you're not calling it anything.

Or you sit here while you're listening and you don't need to categorize and name. You can allow the space, especially the space between the birds, to be there. And you give space to the words too, allow that.

Stage of the tree of knowledge of good and evil. That's good, that's bad. Thought started, but the polarities of thought.

Good, bad. Like, dislike. Want, don't want.

And then comes, that's only the beginning. And thought develops out of that, a huge, massive amount of thought. Until there's nothing left of you but thought.

Well, or so it seems. And that is the day, the destiny, the fate of most of humans until now, except that now humanity is stepping beyond that. Nothing but thought.

Oh, and it's all up here. So the deepening here is happening. One could put it in two ways.

You go deeper than thought. You could also say you go higher than thought. It's just two perspectives on it here.

There's a deepening of your being. Not that it's not deep already. Your being is already deep, the depth of being.

But knowing it, that's why we call it a deepening, as it were becoming deeper here. That's because that's what it seems like, this inner depths beyond thought and also beyond the emotions. So with little things, not naming, and then you may find something goes wrong in a little way somewhere.

You miss the train or the bus. You can't quite catch it. And that experience is not named in any way, internally.

There's enormous power when that ceases. It may even happen you drop something, and I'm talking about things going wrong. You drop a cup, and it breaks.

And that experience is not named. Oh, it's gone. You slip and fall in the mud.

We're getting a little bit more bigger experiences. And oh, a non-reactive relationship to the experience. And you cannot, because it's an immediate acceptance of it, as the is-ness of this moment.

Well, that's there you are. You are in the mud, without a contraction. Maybe the body responds, of course, it does something, but not the entity, the self.

And then you sense that enormous power that is suddenly there when you're not naming, and through the naming, reacting and contracting continuously. And then you lost your job. You get a letter.

Well, that's how it is. It's all contained in the story that some of you know, because I've told it before. The Zen master who had a high reputation in a town in Japan, and one day was accused by a young 17-year-old who had just given birth to a baby.

And she said, the Zen master is the father. She told her parents when they insisted,

wanted to know who the father was. They said, it's the Zen master, because a few months ago, I went to see him.

You may remember. That's when it happened. So the parents tell everybody in the village, this is dreadful.

And then they run to the Zen master and say, she just told us what you did to her. And this is, you are the father of the baby. And the Zen master listened.

And all he said was, is that so? Yes, he said, and we've told everybody in the town, nobody's going to come to see you anymore. And here's the baby, you can look after it.

We don't want it. Oh, is that so? He looked after the baby for a year.

Nobody came to see him anymore. He lost his reputation. Disgraced.

But he just took care of what this moment presented. The moment was, the baby was there. He fed the baby every day, took care of the baby.

After a year, the girl became a little bit more mature. And she confessed to her parents that no, it was the young boy who lived in the next block. And he was the father.

And the parents were disturbed and ran to the Zen master and said, can you ever forgive us? We made a dreadful mistake. She just told us that you are not the father, but the boy, a few houses away.

And the Zen master said, is that so? And then they said, oh, yes, and we want our baby back, please. And he said, is that so?

All right, here's the baby. And suddenly, his reputation was back. And people came to see him again.

Nothing changed. The title of the story is, is that so? It is an extreme version of being in a non-reactive relationship to your experience, to what happens.

And the good that comes out of every experience when you are in a non-reactive relationship to it, when you don't feel you need to protect yourself against this experience. In that case, the baby was looked after by an enlightened master for one year. That's a wonderful start in life.

Was given care and love for one year. Every experience, when you don't resist it, when you're not in a reactive relationship to it, and not even label it as good or bad, simply because it is, turns into good. That's the amazing miracle.

So you go beyond good and bad by refraining from labeling just good and bad. It is. And then the very power of the universe moves through you, the one who is open to what is.

The power of the universe, the one consciousness, the one intelligence can only move through an open channel. So when you are not open to it, then it cannot move. It will move through other channels, it doesn't mind.

It can move a little bit, but tiny trickles only. And so to experience the amazing thing that happens when you're in a non-reactive relationship to the experience, and see how what would have been called bad, turns around through the power of life itself. And that includes things like illness, if that is your experience.

It includes loss of a loved one, loss of possessions, whatever it may be. Watch what happens when you don't name it and say yes, because it is. It is.

That's how life becomes transformed, when the little meat no longer protects itself against the experience that you're having, the is-ness of this moment. And so in another teaching, spiritual teaching, another teacher gave another extreme example of that, put it in an extreme way, and he said, if somebody hits you on the left cheek, turn the other cheek. It is an extreme example of being in a non-reactive but open relationship to the experience.

He's going quite far, to quite an extreme, to express something that otherwise people just didn't get. He didn't talk in the language that we use here. People didn't have an understanding of it.

They only could be taught through stories, so he gave them stories. And again, it simply is an illustration of non-reactivity to the is-ness, which does not mean that you become a doormat and everybody will walk all over you. No.

There's great power in one who is non-reactive. And you can say no also in the non-reactive. You're not, doesn't mean what comes out of your mouth needs to be yes.

This is the famous non-reactive no. Open, clear, strong, no. But not non-reactive.

Just no to whatever. You're not rejecting this experience, but no is the appropriate response. You're not rejecting whatever the experience is.

There are many examples you could give. Somebody gives me food that is no longer fresh, wants me to eat it, and I say no, because it's, my body doesn't want it. It's not fresh.

No. Non-reactive. You shouldn't be serving me this food.

Who do you think I am? What is, this is dreadful. Oh, look at that.

Look at this soup. It's, my God. And then once the situation is finished, it carries on in the head.

The dialogue goes on for another two hours. And some people have dialogues in there that go on for years about one experience. It happened quite a while ago.

It goes on and it strengthens this me. And it can be that one or two major experiences that have never been accepted form the basis of your sense of identity. And then color whatever other experiences you have will be colored by that.

It sometimes happens with certain relationships. For example, a relationship with your parents. And colors the rest of your relationships for the rest of your life.

Not faced, or the relationship with one partner. The first relationship. And there was an enormous, and then the rejection of the experience continues for years.

And everything is distorted and colored by that. Every further experience in that field. Amazing.

So that's our practice here. You have to make do with little experiences here. Unless something major happens, something major could happen within you.

That's possible. A sudden coming up of the pain body, of accumulated stuff, pain, emotional pain, suddenly it's there. That could be a major thing on the inner level.

And that's good. It's there. You sense that.

On the outer level, it's less likely that something big will come up. But little things. Right.

So if you have old stuff in here, pain body, old reactions, they still carry this energy charge. And you may know what it is from the past. You may not know what it is, because the human pain body goes back a long time.

The human pain body, the accumulation of past pain, emotional pain, is not just your lifetime. It's the human pain is in there. Thousands of years of human pain.

And that has an energy charge. And you feel it when it becomes active, as you know, or you all know that, that it needs to feed periodically and the pain body becomes active, awakens. And then you become extremely reactive.

A tiny thing will trigger it and it will amplify your egoic mind structures and the little unhappy me. And it will feed on your thinking. How dreadful.

What I did, he did to me, she did to me. Now you may not even know what the cause is of what you feel, but it's most likely that you will believe that you know what it is. There will be some event and the pain body will focus on that and believe that enormous amount of pain that you feel was because of that little thing that happened.

But it's human pain. And what do you do with it? Give it space.

And even here we practice not naming it. You know it's there. Not naming it means it's, we talked about that last night, the weaving of stories in the head comes to an end around what you feel.

What's left is simply what you feel. Always going directly to what you feel. Yes, something happened.

Somebody made a rude remark and there was intense contraction and fear or intense anger. The pain body was ready to awaken. And now the mind is working overtime, feeding the pain body, thinking thoughts that are aligned with it.

Or talking to somebody on the phone about it. You know, this happened, that, and then he said, and I said, it loves drama. The pain body needs a dramatic scenario.

And if there's nobody around in your life, then it has to play out the drama in the head, as dialogues and monologues. If there are people around, the pain body will attempt to draw them into my drama. Please be part of my drama.

And often other pain bodies will oblige. So that's unconsciousness. It means it becomes you.

Human pain becomes a personal sense of me, an entity. Human pain that lives in you becomes a personal problem, an unhappy me. And there's the feeling that it is my, that is essentially me.

So for many people, a pain body is an essential part of their sense of identity, the accumulated pain. And once it's an essential part of your identity, of course you don't want to let go of that. You might say, yes, yes, I want to, but the pain body doesn't want to go.

It has momentum. And if you're not there when it happens, it takes you over. And once it takes you over, you want it.

It becomes you. And that is the addiction to unhappiness and pain that is everywhere. And you can see it in yourself when you're engaged in drama and enormous energy of the emotion is there at that moment.

You don't want to be free. It's the last thing you want is not to have it. You want to have it.

It wants to be there because it's you for a little while. It pretends to be you. So it's the momentum of human pain.

Whether or not this comes up here, who knows? It may do. The longer you stay here, the more likely it is that it comes up.

Or it comes up when you leave. And just watching it, giving it space, knowing it's there. Hmm.

Okay. There's the pain, the fear, or the anger, or the sadness. Space around it.

And then you don't even name it anymore. First, the naming drops. It's no longer part of a story.

It just is the emotion. And then you could go even further and not even name that. It's only that.

Okay. It's no longer a problem. Just pain that still is there.

And even, not even, I call it even pain. It's a movement. Or whatever it feels like.

Heaviness. Explosive energy. I'm going to explode any minute.

And then you might explode consciously. How vast the space is. And it's only a little wave movement in the spaciousness that you are.

And that little wave movement is not who you are. It's a little wave movement. So we are here to know the spaciousness that you are.

Know yourself as that. Somebody got attacked by their pain body after our last retreat. I heard from second-hand sources.

And there was enormous drama on the ferry with two or three people. That's all right. If any questions arise, perhaps in connection with pain body, or whatever it may be, feel free to ask.

There is a microphone there. You could perhaps step up to the microphone. It's gone now, so I don't know if it'll come back.

Does anybody remember more than I do? No. I'll go still for a moment, see if it comes back.

It's gone. I'll let you know if it comes back. Oh, yes.

Yes. Thank you. Love or space.

It's the redemption of the temporary form. Can you see the difference, when I said it just now, between something coming from presence and something coming from memory? I'm not saying you said it.

I said it from memory when you told me.

[Speaker 6] (38:00 - 38:02)

I have a question about the pain body.

[Speaker 1] (38:03 - 38:03)

About?

[Speaker 6] (38:03 - 38:04)

The pain body.

[Speaker 1] (38:05 - 38:05)

Yes.

[Speaker 6] (38:06 - 38:48)

It's nice to talk to you, Eckhart. I've noticed amongst myself and female friends, there's a lot around the pain body and relationships with men. I went through something recently, and I practiced what you had in your book, where I felt the feeling and allowed it.

I noticed a belief came up. It was like I was holding this belief. Once I saw it, the belief and let it go, it seemed that the pain body dissipated.

Can you comment on that further, go deeper, share some insight on my experience?

[Speaker 1] (38:48 - 38:48)

Yes.

[Speaker 6] (38:48 - 38:49)

Thank you.

[Speaker 1] (38:49 - 38:55)

Thank you. Can you say what the belief was?

[Speaker 6] (38:56 - 38:58)

It won't work.

[Speaker 1] (38:58 - 39:00)

Ah, very good.

[Speaker 6] (39:00 - 39:09)

Oh, and on top of that, I wanted to blame my mother for everything, because she told me that, and I believed her. But now I've changed my mind, and it's working.

[Speaker 1] (39:11 - 39:12)

Very good.

[Speaker 6] (39:12 - 39:12)

Thanks.

[Speaker 1] (39:12 - 57:31)

Thank you. Now, there are two sources of pain. It's the pain that you create now, and the pain that lives in you from the past.

You can add to the pain and belief structures that you have in your mind. And there are many of them in the conditioned mind that create further pain, and they add to the pain that's already there. So those belief structures that you had and believed in and were identified with, they actually continuously created for you new pain.

It wasn't so much the pain body, but once new pain is created, the pain body also comes up and gets hold of that, and it learns to add it to itself. But this is primarily the creation of new pain through holding certain beliefs that are not questioned, thoughts that you completely identify with, and then often, of course, they become real for you. If you believe something strongly, your perception of life becomes filtered through the belief and becomes selective, and that also affects your relationship.

So the unrecognized belief structures flow into relationships and ways in which you interact, experiences, and you select what corresponds to the belief, and that's how many people go through life. If your belief, for example, is that people are basically out to cheat you, could be an unquestioned belief that you learned in early childhood from your father or mother or environment, just one example, it's likely that you will encounter that in your experience in life. Many people will cheat you, because of the conditioning, you will actually be drawn and select those people who confirm to you that your views are correct.

It's all unconscious. And if you ever came across people who are trustworthy and honest, you wouldn't even see them. And if they are trustworthy and honest, but have a very slight streak of an unconscious slight tendency of cheating also, because humans are complex, and the mind is all kinds of layers, then you would bring out that in them.

So to see how through interpretations, unquestioned voices in the head, it won't work, to recognize the voice and suddenly see it, that's the beginning of freedom, when you recognize it as a voice and no longer believe in it. That is an aspect of what we talked about yesterday, not taking your mind so seriously, to see it brings up many unquestioned thoughts, assumptions, lies, ultimately, that you are identified with, and so suddenly you can see what the mind is doing and in how many, many, many ways it

creates pain and suffering for yourself, which is then added to the pain body. So there is the pain that lives in you, there is the new pain that you create, and then gets added to the pain body.

And you saw how new pain is created, you saw it in yourself, and the seeing of it is the beginning of freedom, because it's only as long as you are unconsciously identified with the mind structures that you are forced to act it out. So there's always the two levels, and you can ask, you have to be, watch, be alert when pain arises to see, is that pain that comes, that is old pain, and this is often the case if a relatively minor trigger in your life creates an out of proportion reaction of pain. Something relatively small happens, it's often something, not always small, but the pain body needs an excuse for coming up.

It could be a thought in your head, it could be something somebody does or says to you, and suddenly there's enormous anger out of proportion to the triggering event. Or enormous sadness and depression, and just a little thing happens, somebody didn't return your phone call, and suddenly you go into enormous sadness or great anger because he didn't return your phone call. I've had some pain bodies like that on the phone, as it gets harder to reach me on the phone, because every form is limited, and so some people are good, they accept, it's fine.

They're happy with leaving a message, and others get, you didn't, you, and I can see how the pain body is old, because it's interpreted as rejection, of course, I can see how it is, I'm not good enough, you're not returning the, so it's interpreted by some belief, an old deep-seated condition, form of conditioning, and then all the emotion that is stuck there comes up, pain body. So what, be careful to see, is this, am I creating new pain at this moment by, through a belief system, a belief structure, a thought, and so you're aware of what kinds of thoughts are going through your head right now. And so suddenly you notice it won't work, you've had this thought for years, and it became true every time, and suddenly you notice it.

I had many thoughts like that. One thought I had was, of course, bad things always happen to me, of course it was bound to happen to me, it's bad, everything bad happens to me. And for years, and that thought started, I was already, when I was 12 years old, and 10 years, I had already had that thought, bad things happen to me, and a resentment towards life, because life made bad things happen to me, and it became true.

Lots of bad things happened. And later on, I stepped out of all that, and then I saw it. Amazing.

So watch your mind, is the key. Watch your mind. And now I wouldn't tell you that if you didn't have enough presence, which is the ability to be present with what the mind is, to know what the mind is doing, to step back and see what the mind is doing.

Not all the time, perhaps, of course, you get drawn back in periodically. And then again, at the latest you know that you got drawn back in when you become unhappy again. The me becomes heavy or contracted.

And then, that can be a little alarm clock. Oh, I must have lost the now, that's the first thing, and if you lost the now, you are lost in your mind, that's how you lose the now. And so any form of unhappiness means I lost this moment, and if you lost this moment means I am identified in thought, with thought.

I'm lost in the mind. And the moment you notice it, the alertness is there, because the noticing of it, the seeing of it, is not part of the mind structure. Something is arising that is more powerful than the conditioned mind.

It's the unconscious, the unconditioned consciousness itself, which we call sometimes presence here. And with that comes the ability to watch the mind. And you see, and there's the noise.

And with that comes the ability not to take your mind that seriously. In other words, not to believe in every thought that comes up. Recognize it as thought, and as conditioned.

Have compassion towards it, yes. Because it is the human mind. So by giving it space, to simply allow that noise to be there.

I haven't used that word before this weekend, but whenever you give space to an experience, whether it's thought structures, emotions, or an external experience that you are having, and you allow it to be, you give it space, that is always, you're always then in a compassionate relationship to that experience. Whether that comes from another person, displaying varying degrees of unconsciousness, often, people around you. And that is your experience at this moment.

And you give it space. Is that so? Alright.

And there is compassion with whatever arises. That human being, you're not making an identity for this human being out of their mind structures. And so you, and towards yourself, compassion with yourself.

Which is the fact that, yes, there is a noisy human mind going on and on. Yes, there is old emotion in me. There it is.

And you give it space. Compassion. Space really is also compassion.

And it's the most wonderful human quality there is. But without space, you cannot have compassion towards someone else or yourself, or a situation. Compassion requires a sense of space around what is happening.

A spaciousness. And ultimately, compassion is very closely connected with love. True

love.

They're really aspects of the same inner state of being, or connectedness with the spaciousness of being. That's the arising of compassion. So you cannot cultivate compassion.

Now, in religions, people try that. Even in Buddhism, and I love Buddhism. It's a wonderful truth.

But even there, of course, mind structures have developed around it later, around the essential core truth, which is beautiful. And then mind structures have developed around it. And they say, let us develop compassion.

But without, with the mind, you can't develop compassion. You can try. And then Christians try to, we need to love our neighbor as ourselves.

Let's try and love him. Let's try and love him. I can't.

I just can't love him. Or even worse, you create an image of a loving me in the head, because you're a good so-and-so. Whatever you are, Christian, you're a good Christian, and you have an image of yourself as loving.

So you deny even to yourself that you hate someone, and you speak of love. And underneath it, there's the opposite, which you can't even admit to yourself, because it would conflict with the image in your head as a good Christian, or a good this, or a good that. And you would become, it would shatter your whole self-structure.

So traditionally, many, this is why religions haven't worked so well. Occasionally they worked in a few individuals. Even within the religions, some became free.

Even within repressive medieval Christianity, the most repressive mental thing you can imagine, miraculously, a few within that structure, of course the structure tried to sometimes kill them and inject them, but within that structure, became free. And often the structure would spit them out, didn't want them anymore. That's too threatening.

And in Islam also, there were Sufis, and again, often they get stoned to death, and some of them were not very wise. They said, I am God! That was deep realization, but everybody misunderstood.

So amazing how many absurd beliefs run through people's heads as conditioned mind. Don't take it too seriously. Don't believe what your mind is telling you.

Don't create some superstructure of problems there. I no longer, I can't trust anybody, not even my mind. Often a new belief comes in when one experience is not fully accepted.

There is an experience that is not fully embraced, allowed to be, not given space, and out of that one experience comes a new belief, a deep seated. I can't trust anybody anymore. You can't trust men.

You can't trust women. I've seen it all. There's not a single one who is trustworthy, whatever.

So out of one experience that wasn't received, a little belief forms. And then it gets stuck in there, and it plays itself out, again and again. All men are bastards.

And of course, then you most likely meet them. It's amazing how many there are. So the wonderful thing here is, we do not need to investigate bit by bit what the mind is doing, because that would take a long time.

Let's examine the structure of your mind and all the stuff that goes on in there. A lot of stuff goes on in there. And so we simply recognize the basic mechanics of it, and that's enough to see it.

To see it. To see it.

[Speaker 3] (57:33 - 59:48)

Okay. Thank you, Eckhart, for being here. My question has to do with this naming that you spoke of, and it kind of links with what you said just a moment ago about feeling something and pretending something else.

And my question really is more like wanting to acknowledge that it seems to me that there is an importance to naming, actually, in that things do happen to children that are truly unspeakable for the children. And then they grow up. And until they can name what it is that they've had to internalize without anyone to turn to, they are caught in this terrible place where they're in denial about their very life.

And until it's possible to acknowledge, this occurred, my father did this unspeakable thing to me as an innocent child, then it's virtually impossible to move on and to actually have the freedom that we all seek. And I certainly realize that to continue naming it and naming it and naming it after you have initially named it or when it's inappropriate to do that is very different from somehow being empowered to actually name it. So that then you can come out into the light from this very dark place of amnesia, really.

[Speaker 1] (59:49 - 1:07:49)

Thank you. You have of course partly answered your own question that if you go on and on naming it, you become stuck in the naming of it. And the naming of it is more of an obstacle than the original event.

And that becomes a vicious circle. So rather than naming is to see it clearly, naming

already implies that you take a position in regards to whatever the event is that you're naming. If you name it, you will name it as dreadful or awful or of course that is normal to name it in that way.

To go beyond that and simply see it as something that happened. What first comes up when something you might have denied it totally and not even known it, the first labels that may come up may be of that kind. But every naming implies a certain, already, an interpretation.

And with the interpretation comes great heaviness. So to see it, this is what happened. Accept it.

Acknowledge it. Speak about it, if necessary, to someone openly. But be so present that you don't get trapped in a particular interpretation of that event, no matter how dreadful it was.

Because it's the interpretation of the event that keeps your sense of identity trapped in it. And then for the rest of your life you have to think, something dreadful happened to me. Something dreadful was done to me.

And so that is the continuing of that. And you were right to say not to continue the naming. The naming becomes a seeing.

But in the seeing you no longer adopt a particular position towards it. You no longer need to adopt a particular position towards it, as call it this or that. But simply see.

There's already complete objectivity in seeing. And that takes you beyond the pain created by that event, which still has a momentum that will be there. But you're not adding to it by using those labels, or rather being used by the naming process.

And feeding the pain body continuously through it, and building an identity for yourself. Someone, I am someone who, to whom, something dreadful happened once. Of course it may have been true to go beyond dreadful.

It happened. It happened. Things happen all the time, this very moment on the planet.

Millions of things happen at this very moment that we could call dreadful. And they're all manifestations of human unconsciousness. The evolution of humanity, the present level of human evolution.

All an expression of that, at this very moment humans are being killed on the planet. Probably several every minute. I haven't got the exact figures.

I don't know if anybody has them. And things happen continuously. And they're all dreadful, yes, of course.

But you become, your relationship towards it becomes limited. When you continue to call it dreadful. Allow the label to arise, it was dreadful, yes.

It was also one of the, there are many ways in which every human suffers the effects of human unconsciousness. Some suffer it in more extreme ways than others. Every child suffers the effects of human unconsciousness in their culture, in their surroundings, in one way or another.

Some in more extreme ways than others. But everyone is born into that field of unconsciousness. It's very rare to be born into an enlightened household.

There are very few. I haven't met anybody who was born into an enlightened household. Maybe that day will come.

It could be very near. There are probably some enlightened households already now. And their baby is born there.

And they would not experience new pain as they grow up beyond the pain that comes through being a physical form. They may still have a pain body because that is inherited genetically, but no new pain is added. It may be possible.

But it was, all of us suffered, some in more extreme ways than others. Some didn't even survive. It was so extreme.

And to see, yes, dreadful, yes, it's true, and then we move beyond that label also. And so, space, spaciousness arises around it. It includes the pain that still lives in you.

But you don't get trapped in an identity based on what happened to you that is called dreadful. That's the danger. Don't get trapped in a mind-created identity.

And it's comforting, of course, to have it. You can meet others who had the same kind of suffering as you and get together. There's a little bit to be said for it, too, because now you can be open about it.

And then immediately, from being helpful, it can become a great hindrance. It's so, not constructing an identity for yourself out of it. So, not continuing to label.

And then you relinquish the labels. What's left after that is only the pain in your pain body. That's okay.

Not being fed anymore by the naming. And then just wait and let the energy transmute itself. That requires a little bit of time.

It's all right. You're already free. There's some pain in you.

You cannot, you can be free even with pain in you. It doesn't become you anymore. But

basically, you're already free.

And at times you weep. But you're free.

[Speaker 4] (1:07:55 - 1:08:12)

I seem to have developed a joy body that I feed. And it feels as if I'm feeding it through a mind structure.

[Speaker 1] (1:08:17 - 1:08:19)

What's your mind saying about it?

[Speaker 4] (1:08:22 - 1:09:06)

My mind interprets experiences, or the now, by saying things like, Oh, yes. This is beautiful. Oh, I know this.

Oh, you know. So I, it's like I thought, you know. So I have stillness at some level.

Yet, oh, it feels as if there's a mind structure that's still there.

[Speaker 8] (1:09:07 - 1:09:08)

Oh, right.

[Speaker 4] (1:09:12 - 1:09:22)

It's like, is it presence? Stillness? Okay.

Yes.

[Speaker 1] (1:09:31 - 1:11:58)

Thank you. You could be sitting here. Thank you.

So, that is not created by the mind. And that's not a lot of mind. It's just a little bit of mind.

There's a deep sense of presence. It's not created by the thoughts. Yes.

Beautiful. Wow. It's not created by that.

The thoughts are an expression of that. And that happens sometimes. But sometimes thoughts can become, or can be obscured again.

If the initial expression of what you sense, the joy and the aliveness and the peace, and the mind can come in and go beyond, yes, beyond this is beautiful. Yes, this moment is good. It can go beyond that and start bringing up more things around it.

And then you might call somebody up and say, you know what I'm experiencing now? And let me talk to you about it. And through the talking, it can draw you out of it.

That can happen. You talk, you're trying to explain your wonderful state, and by the time you're finished explaining, you're out of it. That's possible.

But the important thing is to realize it is not created by those thoughts. They simply reflect that. So the mind actually, the more you live in presence, the more benign the thoughts become.

You no longer have this battlefield in your head. The more present they are, then the thoughts also tend to become more gentle. But it doesn't mean that the thoughts create it.

They simply reflect that then. That's wonderful. Thank you, thank you.

Beautiful.

[Speaker 7] (1:12:05 - 1:12:43)

I've noticed that sometimes after a weekend like this, where there's a tremendous amount of light coming in, I'm assuming that the universe wants to balance itself out and then something very negative will come up later. You know, my pain body is maybe getting more clever than it used to be. Because I think I can recognize a full-on attack of the pain body.

And I can stay present to external events that seem very negative. I'm wondering what you think is happening if you feel physically ill after a weekend like this. Is that the pain body?

[Speaker 1] (1:12:43 - 1:15:36)

That's possible. If the pain body can no longer use your mind, because there's too much presence, it just can't use it anymore. It can happen that the only way left to it to express itself is on the physical realm, in the physical realm.

For some people it means they even experience it in a group, like there's a sudden pain somewhere in the body, sharp pain or dull pain. It's just suddenly it's there. Or physical, not feeling well physically has happened, I've heard it a few times, in people who are too conscious, too present for the pain body to use their mind structures and feed on them, and to use their relationships and feed on other people's reactions, emotional reactions.

And then all it can do is that, and all you can do is be there. The pain body hopes that you will react to your physical condition. And the moment you react against your physical condition, every reactivity is a little bit of unconsciousness.

And through the reactivity it can get you again. When you get unhappy with your physical condition, through that reactivity then the pain body can flow in again and use your mind. And you're right, that's how clever it is.

So here too is to allow the physical condition, if it's a pain, to be there. And be in the body as much as you can. Be, have attention in the inner energy field of the body.

And there may be, the entire body may not feel well, but probably only one part doesn't feel well. The rest is still in a state of well-being. For most people, your fingers are usually in a state of well-being, they don't participate in illnesses that much.

It can happen also. But just to give you an example, your little toe is in a state of well-being. There's an aliveness in many parts of the body, even when there is a physical condition.

And just give that also space. Allow that to be. That is an experience too.

And give it space. Instead of falling into reactivity towards it. Then the pain body can come in there.

So you're right, it's a clever little thing.

[Speaker 7] (1:15:38 - 1:15:38)

After a while.

[Speaker 1] (1:15:39 - 1:15:39)

What?

[Speaker 7] (1:15:40 - 1:15:42)

Does it give up after a while?

[Speaker 1] (1:15:43 - 1:18:09)

No, it doesn't. It's not in its nature to give up. The energy gradually becomes freed.

Really, every pain body is stuck life energy. Through the egoic mind and the madness of the egoic mind, emotions can no longer flow freely. There's a stuckness.

And that's the little emotional entity. And it's not going to give up. It's the opposite of its very nature to give up.

It will try, but you're not feeding it anymore. And gradually the energy becomes part of your deepened sense of aliveness. Stuck in there.

So it is not destroyed. It's simply transmuted. You feel more alive.

For many people their aliveness is eaten up continuously by the pain body. And so they haven't got much energy left. And that changes.

And then you sense much more vibrancy in your energy field. Also much less prone to physical illness. The more you're in the body, the more immune you become also to many physical conditions.

Occasionally the pain body will come in, and a wave will come of pain or not well-being, and then it passes. I'm not saying you will forever be immune to all disease. Perhaps not.

The body has certain limitations. Perhaps a time will come when the body has transmuted sufficiently to be always free of disease. But the ultimate goal of human existence is not to be free of disease.

That's a limited thing. The ultimate goal is far greater. And some humans have found liberation through their physical condition.

It's become their teacher. So that's how it is. Thank you for the question.

[Speaker 2] (1:18:25 - 1:22:22)

I love how you bring your love and your joy to these aspects of form, and by doing so redeem them with us all here now. There is this transpersonal redemption, it seems to use a word, where we're not just individuals being present for what we have been unconscious about. We're not isolated doing that.

We're being present together. And it seems in the same way that we can feel, listen with our bodies, as you put it this morning, that we are listening with our body right now. And our listening with our body together has a power of love and redemption that is more than any one of us is capable of.

Yes. And so there is this, the word challenge is not a great word, but it may convey the meaning I'm reaching for here. There is this challenge of where it's possible, in the same way that I can reach, to touch this microphone stand, here in the now, we have the, the way I have the potential to do that, I don't have to do it, there seems to be, there is the potential that we can focus on what we are feeling, in a transpersonal sense.

And that this passageway, just like we'd walk down a path to get here to this room, or my hand would need to move through the space to touch the microphone stand, it's not in the future, it's a potential in the now, that, that there would, that there could be a freedom, a collective liberation, by us all beginning to practice this sense of literally sharing a greater body, heart and mind, a greater being.

And to, in doing that, to directly look at, with our whole, whole perceptual capacity, directly look at what are we noticing, to have that become, come into the foreground, I

wish you could speak about how this could happen in conferences or in...

[Speaker 1] (1:22:22 - 1:25:07)

It's happening, you're simply describing what's happening, that's what is happening, it is not, it goes far beyond the personal, what's happening here, it may look as if little persons were becoming free of suffering, and that's true also, but that would be a limited perspective on what's happening here, so there is, in this energy field, consciousness is moving through each form, we are looking in the state of presence, at the structures of unconsciousness here, and by seeing them, we become free, it's, it is an event in the evolution of consciousness, what's happening here, going far beyond the personal, and that's wonderful, in fact, more and more, you will depersonalize your life experience, no longer being stuck in a limited sense of identity, story and mind-based identity, this is what's happening here, and once it's happening, there's not much that we need to do now, to make it happen, we could fall back into mind, if we thought we now had to add more to make it happen even more, we would fall back, get drawn back into mind, and into doing, it is more an allowing now, once it's started, the movement has begun, it's an allowing rather than, okay, what can I do to make it happen even more, or more quickly, allow, and the allowing always comes back to allowing the is-ness, that is the ultimate state, so realize, beyond this, your doing is not really required anymore, simply the allowing, if you call that doing, that's fine, but really it's not a doing, there's nothing you need to do, you've done so much already, thank you, just one more question please, and then I need to talk about a few more things to do with tonight,

[Speaker 5] (1:25:08 - 1:26:01)

please. So my question is about the pain body, and I've noticed that I get taken over by the pain body now and then, more than I'd like, and I was just thinking about how you were expressing that concept of the pain body, that it seems as though it's like an entity that grabs you and gets you by the neck and wrings every ounce of pain out of you that it can create, but I was thinking also that the pain body itself comes from separation, that it comes from the sense of not being loved, and I was just wondering about the utility of separating from the pain body in order to do something about it, that it seemed like a contradiction.

[Speaker 1] (1:26:01 - 1:27:02)

Yes, where you're not separating from it in that sense, we embrace it, realize, let it be within the spaciousness that you are, that is not, don't misunderstand in the sense that I don't want to have anything to do with it, I'm going to, it's not, I talk about disidentifying, yes, that means it's no longer using your mind, but not separating from it, because it is an expression of life also, and so, and also I'm not talking about, you're not going to eliminate it, you can't eliminate anything that's an expression of life, so it's by embracing it that the transmutation of it happens, which means the energy is no longer

not flowing, but begins to move.

[Speaker 5] (1:27:03 - 1:27:06)

Yes, it seemed to me that observing and loving it would be...

[Speaker 1] (1:27:06 - 1:32:17)

That's what we are doing, I just don't call it loving it, but as I pointed out earlier, anything you give space, compassion arises towards it, and compassion, I mentioned also earlier, is closely linked with love, it's really an aspect of love, so you're right, that's how it is. Thank you. Thank you.

My recommendation for the rest of this evening, only recommendation, is to keep noble silence for the rest of the evening, except those people who are going to sing, and then that's fine, and after the singing is done, you return to noble silence. You don't have to be fanatical about it, but just keep words to an absolute, just what's absolutely necessary, and not that many words are necessary. So that is the practice for the rest of the evening, you may be out in nature, and be silent there, if there's inner noise in the head, you watch it, but it may subside occasionally, and then you give space to whatever you experience.

The most incredible thing about being here is the stillness that envelops all this, that's so rare these days, and that is so precious. So all you need to do is pay attention, acknowledge that stillness that surrounds you, that is really the essence, even when you go out into the forest, the essence, the aliveness of it is this vibrant stillness that pervades everything, and it's also in you. And then the stillness really is the nectar of being.

You don't need future, what could be improved upon? And if you want to come here for a little, be in this energy field, I believe it will be any time between 8 and 10 or whatever, you could also sit here for a while in silence, it will be really silent because the last noise that's left here, which is the hum of the amplifier, which you can hardly hear, but when you become very alert you hear it, that will be gone too. So it will be really very still.

And when you go to bed, be in the body as you lie there on your bed, dwell in the inner energy field of body, go to sleep from there, so it's not a discipline we are doing, which is silence, externally imposed discipline, but really by now, something that naturally arises from within, and so we just allow that. I have finished speaking, maybe we could just for a little while switch off the electrical system, since I'm not going to say anything anymore, and be together in the stillness for a moment.